

# *The Brooklyn Jewish Center Review*

*May, 1944*

## "AUFBAU"—NEWSPAPER OF THE RESCUED

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WILLIAM B. FELDSTEIN, Director

# BROOKLYN JEWISH CENTER REVIEW

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## A LESSON FOR JEWS

EVERY year the American-Irish Historical Society awards a medal to an outstanding American of Irish lineage. Several weeks ago the Society awarded its 1943 medal to William M. Jeffers, the former rubber director of the War Production Board, and at the dinner at which Mr. Jeffers was honored he and several other prominent men spoke sharply in criticism of the Administration. Mr. Bainbridge Colby, former Secretary of State, made a bitter complaint about "the pretensions of the Government," and asked, "What are Irishmen . . . going to do about it?" And Mr. Jeffers himself asserted, "We Irish . . . have become accustomed to being pushed around. We have a definite place in this country, and from here on let's be more militant."

Now let us read the above quotations in a slightly changed form. Let us substitute "Jew" for "Irish." We now have these startling statements: "What are the Jews going to do about it (the maladministrations of the Government)?" "Let us Jews be more militant—"

Of course, no member of an American-Jewish organization would have the temerity to say what the Messrs. Colby and Jeffers said as Americans of Irish derivation. Would not such remarks be considered suicidal? Would they not constitute proof that Jews practise double allegiance, are guilty of national pluralism? Would they not lay the Jews wide open to the charge that they were trying to influence the Government for their own sectarian purposes?

But Mr. Colby and Mr. Jeffers had no such fears; no thoughts that they would be considered un-American troubled them.

So powerful has been our fear complex that some of our notables have even wanted to prevent the appointment

of Jews to high office, believing this would incur the resentment of non-Jews. This happened in the cases of Brandeis, Morgenthau, and Frankfurter.

It is such timidity that has hampered our efforts to relieve the suffering of the tortured Jews of Europe, that has caused many otherwise good Jews to refuse to align themselves with Zionism.

Let us learn from the Irish-Americans. They have not the same reason to speak as Irishmen that we have to speak as Jews—the Irish in Ireland are not being murdered or driven into concentration camps and slave labor; nor does their old homeland face the prospect of being

wrecked. The Irish at the Jeffers dinner merely objected to certain policies of the Administration, so they frankly called upon their own group to help eliminate these policies.

Like the Irish, we too have a definite place in this country, earned by contributions as important as those made by any other racial group. And we too have been pushed around—much more than the Irish. It would be very good for us if we too became more militant.

Let us learn from the members of the Irish Historical Society. Let us shed our timidity (which is often of an abject quality) and let us speak as Jews when we have to.

— J. K.

## PROGRESS IN ORGANIZING BROOKLYN JEWRY

THE delegates attending the fifth annual conference of the Brooklyn Jewish Community Council were pleasantly impressed by the fact that the organization has emerged from its stage of experimentation and is ready to tackle the larger problems affecting Jewry in our Borough.

It is quite true that the primary motive that impelled the formation of the Council was the urgent need to combat the manifestations of race hatred that link Brooklyn with other centers of anti-Semitism in this country. The call to unite in order to fight this menace brought about instant and enthusiastic response on the part of leaders of all shades of Jewish public opinion, and the Council came into being with a program to "co-operate with all organizations engaged in combatting all forces of racial and religious discrimination."

But the Council also set for itself other positive and constructive functions, among them that of uniting Brooklyn Jewry and speaking and acting in its name whenever our welfare is at stake.

In its endeavor to be truly representative of Brooklyn Jewry, it has established, with the aid of the Men's League of Brooklyn, local councils in various parts of the Borough. Three such councils are already functioning in Flatbush, Borough Park and Williamsburgh, and several are now in the process of organization in other communities. From a small beginning, the Council speaks now in the name of more than 300 leading local organizations representing all factions of our Jewish population.

Rabbi Levinthal, who headed the Council since its inception, now becomes

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### Editorial Board of the Review

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

**T**HE first graduation of our Institute of Jewish Studies for Adults was a unique and most inspiring event. Despite the inclement weather, the hall was well filled with men and women, all of whom enjoyed a thrilling experience which they will long remember.

Here was a group of almost thirty men and women of all walks of life who, for a number of years, have set aside an hour or two weekly to study their Jewish heritage. There were some who, when they entered our Institute, did not know the *Aleph Beth*, and who today are able to converse in Hebrew and to read and understand a Hebrew book. Others who had but a faint understanding of the principles of our faith or of the facts of our history, today have an intelligent appreciation and fine understanding of these essentials of Jewish knowledge.

The graduation marked a milestone in Jewish life in our community. For too long a time our people thought that Jewish study is something that pertains to children alone, that adults have no need for it. We know that this was not so in Jewish life of the past. Jewish study was the duty and the delight of every Jew, the old and young. Our Institute is proud of the fact that it is helping to revive a fine Jewish tradition, which made education the vital factor in everyone's life. It is indeed gratifying to be able to say that in the eleven years of our Institute's existence, it has attracted many hundreds of men and women from all parts of our city, and instilled in them a new appreciation of our intellectual heritage. Much of the success of the Adult Institute is due, of course, to the splendid corps of scholarly men and women who compose its faculty. They are teachers who not only impart knowledge but also inspire the students with a new love for the subject that is taught.

The reputation which our Institute has won for itself is best attested by the praise showered upon it by Dr. Israel Goldman, rabbi of Temple Emanuel in Providence, R. I., the Director of the

National Academy for Adult Jewish Studies under the auspices of the Jewish Theological Seminary of America. In his letter of congratulations, published elsewhere in this issue of the *Review*, he tells of the role that our Institute plays in this important field of adult Jewish studies.

Great as is its achievement, our Institute can and should accomplish more. Among the large Center membership which we now enjoy, there should be

hundreds more men and women who could take advantage of what the Institute offers. Leading educators in America are agreed upon the importance of adult education, if the ideals of America are to be preserved. Certainly the same truth applies to our Jewish life. The future of our Jewish life in this land will depend upon whether or not we shall have an intelligent laity—men and women familiar with those aspects of our religious and cultural heritage which have given beauty and meaning to Jewish life in the past.

*Israel H. Perutthal*

## THE READER'S DIGEST "PALESTINE REPORT"

By NATHAN ROTHSTEIN

**I**N the May 1944 issue, *Reader's Digest* presents "Report on Palestine," by Frederick C. Painton, as a truthful, impartial picture of the controversy between Jew and Arab regarding extension of immigration to the Jewish Homeland. In view of the tremendous circulation of *Reader's Digest*, which is estimated at 9,000,000, it is important to analyze the survey of the author, which is thus approved by the Editors.

In the very first sentence of the article the author states, "The nub of the Jewish-Arab problem in Palestine is, of course, immigration." In the very last sentence the author summarizes his point of view and conclusion as follows: "Then, if my observations are correct, the Palestine problem will die out by sheer lack of Jews who would give up their own homeland to plant themselves anew in the sterile hills of Judea."

Let us see whether the author has handled his subject in a truthful, impartial manner. In the main body of the article he states: "You cannot get enough to eat in Palestine today: I was hungry all the time I was there, although I had money to buy what I required. . . . The population is now 144.5 persons per square mile as against 11.2 in Oregon, for example, and if you were to increase it to 5,500,000 by adding 4,000,000 more Jews you would have a population den-

sity greater than that of Belgium, one of the most industrialized nations in the world." This is one of the few places where the writer interjects his own personal experiences and reveals his own point of view. He chose poor arguments upon which to rest his case. The present civilian food shortage is purely a wartime condition caused by the diversion of large amounts of food to the Allied Armed Forces. Where, except in the United States, is there enough food for all civilians? And why does the author use Oregon, one of the least populated states of the Union, as a standard of comparison. Why not New York State?

Painton states that the Jews admit that Palestine has only a limited number of productive acres and cannot be made self-supporting for even the present population. To the credit of the editors of *Reader's Digest*, however, it should be stated that they have inserted a footnote quoting Dr. Walter C. Lowdermilk to the effect that an additional 4,000,000 population could be supported in Palestine without displacing a single Arab. In making his statement that the "skilled refugees who make all these products will return to their native lands when the War is over," he adds: "Many leading Jews told me they feared they would lose their main argument at the War's end by having no immigrants." We would like to know who these Jews are. The

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IN THE legendary time when no Hitler menace troubled the peace of this hemisphere—in 1924—some Jewish immigrants from the impoverished Germany founded the German Jewish Club. It was a club like many others in the gigantic city of New York, rather insignificant and unknown—until 1933. Then an unexpected change took place. With the persecution of the Jews in Germany by the Nazis, a new wave of immigration set in, and the club benefited by it. It became the natural center for advice and aid for many of these immigrants. In that same year when its expansion began, the club decided to publish an informatory paper called *Aufbau*, or *Reconstruction*, a title indicating the task of the refugees: to form out of the debris of their broken existence a new life in a new world.

Between 1933 and 1938 the influx of refugees from Germany was steady, but rather slow, and the growth of the club and the paper matched this progress. In the beginning of 1939 *Aufbau* had a monthly circulation of about 2,000 copies. But with the Nazi occupation of Austria and the November pogrom the stream of refugees from Germany and Austria increased considerably and so increased also the membership of the club and the circulation of *Aufbau*. However, it would be wrong to attribute the growth of *Aufbau* entirely to these circumstances. Circumstances do not create successes, but men create successes out of circumstances. The man who understood the significance of the hour and who had the necessary experience and pioneer mind to develop *Aufbau* was Manfred George, who came to America in 1939 and took over the editorship of the paper. He had left Europe for the same reasons as his fellow sufferers had. His career had been broken off by the Hitlerites in the typical way we all have experienced. He had been an author and an editor over there and occupied a leading position with the Ullstein Press in Berlin. When he was compelled to flee he went to Prague, where he worked successfully as the editor of the *Juedische Presse* until 1938, when Hitler invaded Czechoslovakia. Then he fled again, and a year later arrived in the United States, intending to go into the motion picture industry in Hollywood. However, his friends in New York did not let him

stay in Hollywood. They thought him to be the right man to take over the editorship of the *Aufbau* and persuaded him to do so.

With Manfred George a new era began both for the club and for the publication. The club changed its name. No longer was it the German Jewish Club, but the New World Club, symbolizing again an interesting change of mind: the eyes were now directed not backward to Germany, but forward to the new horizon.

George appointed two prominent men as assistant editors: S. Aufhäuser and Kurt Hellmer. Aufhäuser was a Social Democratic deputy of the Reichstag, and president of the union which represented the white collar workers in Germany. Hellmer came from a distinguished artist family. His father was intendant of a court theatre in Southern Germany. George also created an "Advisory Board," composed of a number of very noted personalities, Americans and refugees. I shall mention only a few names familiar to Americans: Thomas Mann, Albert Einstein, Franz Werfel, Emil Ludwig, Lion Feuchtwanger. The advisory board is not only a decoration. The members constantly contribute to the paper. There are fine collaborators outside the board who were famous in Europe, but are not so well known here. It is essential to note that for the majority of these writers *Aufbau* is almost the only platform where they can express their opinions on various political, economic or artistic problems in the German language. This is a blessing for readers, who like their old spiritual leaders, and it is a blessing too for the leaders of the past because it gives them an outlet for their ideas and takes from them the feeling of complete futility. Important personalities from the other emigré circles get a hearing in *Aufbau*. Mme. Tabouis, Emil Buré, Karin Michaelis, Jan Masaryk are among them.

*Aufbau* advanced phenomenally. It

## The Story of a Remarkable Journalistic Enterprise

# "AUFBAU"—NEWSPAPER OF THE RESCUED

By DR. ERNST WARSCHAUER

became a weekly, and within a few years the circulation rose to 30,000 copies. It became the leading refugee paper not only in this country, but in the whole world. It is read in Canada, Australia, Palestine and England. It has subscribers even in India, South Africa, Iceland and Persia. You can find *Aufbau* in the subway stations in Buenos Aires, and in the newspaper kiosks of Bombay. You will find it in every film studio of Hollywood. It is read wherever refugees from Germany and Central Europe have found a shelter and a meeting place. Its readers include many outside of the refugee circles. Anti-Nazi German-Americans prefer *Aufbau* to the more lukewarm German-American press. There exists in New York a club of Russian Jews, so-called Kerenski emigrants, who came over here after a long stay in Germany and in France. They know German, some French, but very little English. Eighty per cent of them read *Aufbau*.

Before George began his work, the monthly *Aufbau* consisted of twelve sheets. The weekly now has thirty-two pages. The first three pages are devoted to news and political events. On the fourth page is the editorial written by Mr. George, and two or three leading articles by members of the staff on important topics of the day. Then follow articles from prominent collaborators. The next pages contain various items: reports from correspondents in London and other European centers, eye-witness reports from Germany and from the war fronts, excerpts from European papers, etc. A large section is given over to art news—the stage, film, radio, and concert. An important feature of *Aufbau* are the advertisements for artistic and social activities. This is the field where the refugees from Vienna excel themselves. They brought along, in their persons, the very



living heirs of the past Viennese tradition—composers like Robert Stolz, Ralph Benatzky, Oskar Strauss, for example. Although such men are international celebrities and recognized as such by Americans, they do not forget their compatriots and are ever ready to cooperate with actors and singers in soirees Viennoises to make their less fortunate comrades forget their struggle for the daily bread.

A fortnightly section of the *Aufbau* is either "Die Westkueste"—The Westcoast, or "Die Juedische Welt"—The Jewish World. The Westcoast contains the information useful to immigrants in California, Oregon and Washington, and is the organ for the Jewish Club of Los Angeles, a parallel organization to the New World Club in New York. The "Jewish World" brings discussions of fundamental Jewish problems, particularly the Palestine matters, since the paper is decidedly pro-Zionistic.

Forty per cent of *Aufbau* is advertising, a rather unusual high percentage. In his commercial ventures the immigrant quite naturally tries first of all to win his fellow-immigrants as customers—although in the long run, of course, he strives to reach the American public. It is easy to understand that the immigrant likes to trade with a fellow-sufferer, because he can make himself understood easier and because he wishes to help him. It is true that the more the immigrant adapts himself to the American way of life the more does this tendency disappear.

Not only the enterprises of the immigrants are advertised in *Aufbau*. American business men who wish to reach the refugee buying public also make use of the paper.

In *Aufbau's* personal advertisements the family streams of the past German Jewish world flow together. Deaths, births, engagements, marriages are announced in this column. *Aufbau's* position in this respect is quite unique in the world, for there exists no other Jewish paper with a world-wide circulation to give such news.

With some amusement I have often watched friends of mine, or rather their wives, when they opened a new number of *Aufbau*. What will they read first? Of course, the family news, to see if there is an intimate item from the European

past. How thrilling to find out that Gretel Cohn, our friend Gustav Cohn's only daughter from Hamburg, has married a soldier in New Zealand! Such a bit of news you can only learn from the *Aufbau*.

A special feature in this section is the so-called marriage market. In this department are advertisements in which one lonely soul searches—anonously, of course—for another lonely soul of the opposite sex. Marriages contracted "in this no more uncustomary way," as the matrimonial advertisements tactfully put it, often turn out to be better and more durable than marriages growing out of the ecstasy of an overwhelming passion.

*Aufbau* carries a special column for missing persons through which contact may be established between relatives and friends who have lost track of each other in the turmoil of our time.

What does *Aufbau* mean to the average refugee? What place does it occupy in his life?

A short analysis of the special nature of the immigration wave started by Hitler might be useful. About 166,000 Jewish people have emigrated to this country since that time. It is safe to assume that most of them came from greater Germany. They were mostly between forty and sixty years of age, many even older. They were of good stock: that means they belonged to the upper classes in the economic and cultural levels in the old countries. This phase of their life can never be extinguished with a dash of the

pen. Every refugee has ineradicable memories of the past. *Aufbau* is the bridge which connects those memories with the future. The editors understand this psychological disposition of the refugees, being themselves refugees. It is essential that *Aufbau* should not neglect the part which the past has played in every refugee's life. It goes without saying that the new world is not much interested in newcomer's past and judges him only according to his accomplishments in the new environment. This is quite natural, but it often gives the refugee a sad feeling. His former life has not been, after all, a mere dream; it was a reality. Only when reading *Aufbau* will the refugee meet something out of his past. Quite accidentally he may find the names of persons who have played a more or less important part in his former life. Or he may come across some facts referring to events in which he himself had a more or less considerable share.

I called *Aufbau* the bridge from the immigrant's past to the future. More important, of course, is the future. That this future lies in America is the decisive factor which *Aufbau* emphasizes and which must not be overlooked. It was not always so self-evident as it appears today. There is not so much irresolution now when the refugee is asked a rather stereotyped question: Will you go back to Europe when Hitlerism is crushed, and when return is possible? *Aufbau* has estimated that 98% of all refugees are through with Germany, and have not the slightest intention to go back to the old country. I personally cannot imagine anyone wishing to be haunted by memories of atrocities. The great majority of the German refugees have the ardent desire to become American citizens as soon as possible. They are all striving to adapt and adjust themselves to American life. *Aufbau* is a roadmaker for the immigrant. In the German language he is informed about many things he would not understand so easily otherwise, as for example, selective service, registration of skilled employees, visa regulations, labor laws, naturalization regulations, etc. We have still, paradoxically enough, the status of "enemy aliens." *Aufbau* helps to clarify the legal situation regarding this status. Whenever and wherever the interests of the immigrants are involved, *Aufbau* is our spokesman.

#### TYPICAL SELECTIONS FROM AUFBAU'S MATRIMONIAL ADS

##### 3 Lively Ladies

small, tall and taller, ages from late twenties to early forties, occupying good positions, seek the acquaintance of 3 suitable gentlemen. Object, matrimony.

##### Educated Lady

South German, widow, American citizen, possessing elegant home, seeks acquaintance of educated gentleman, age 55-60, preferably widower, object matrimony. Gentlemen in substantial positions looking for an opportunity to achieve a happy married life please apply.

"AFTER all, what is a flag? Just a colored cloth on a stick! We can get along without one!"

So spoke one of the delegates to the first Zionist Convention at Basle, Switzerland, in 1897. He was seated at a conference table, together with Theodore Herzl and several other delegates. It was just a few days before the opening of the Convention on August 29, and Herzl had raised the question of a Zionist flag.

Herzl shook his head at the delegate's words. "No," he said, "I think you're wrong. A flag is a great deal more than a stick with a cloth at the end of it. For a flag men live and die."

And thus began the search for a Zionist banner. One delegate suggested a complicated design of twelve blocks, each with the emblem of one of the Ten Tribes, like the priest's breastplate in the Bible. Another delegate offered a flag based on the legendary herald of the Maccabees, carrying simply the four Hebrew letters for *Mi kamocha ba-elim Adonoy*, "Who is like unto Thee among the gods, O Lord?"

"The first is far too complicated," objected Herzl. "As for the second, we need an actual picture or symbol, something that anyone can understand even if he can't read Hebrew."

Then Herzl presented his own creation: a white flag, with seven gold stars. The white would represent the new clean life in the Promised Land, and the stars would be the hours of work in the day.

"Too artificial!" said the delegates. "Suppose, for instance, the hours of work should change in later generations?"

They were interrupted at that moment by the entrance of David Wolffsohn, the close friend and supporter of Herzl.

"I've got your flag!" he cried. "Traditional, familiar, simple—everyone will welcome it like an old friend—"

Dramatically he put his hand into his coat pocket and drew out—a *tallis*.

"There's your flag!" said Wolffsohn.

Everyone cried out in approval, but Herzl reminded them that it would be undignified and irreligious to imitate the *tallis* too closely. The delegates were so inspired by the possibilities of the new flag, that ideas came fast and easily.

"Let's add a Mogen David!"

"Yes—that will be a symbol of David and the Messiah!"

"And the restoration of our land!"

## THE STORY OF THE JEWISH FLAG

By ABRAHAM SEGAL

"Just two of the stripes of the *tallis*—just enough to be a reminder and not an imitation!"

"And the Mogen David between the stripes!"

"Blue and white—like the *tallis*!"

So the Jewish flag was born.

The foregoing account is somewhat questionable historically, since there are several conflicting claims over the date, the creator, and even the appearance of the first modern Jewish flag. But this account is true in spirit, for it is true that our flag was not an artificial invention, but evolved from some of our most ancient symbols. It is also true that our flag grew out of Zionist needs and purposes, as the song *Hatikvah* did; and like the *Hatikvah* it caught the imagination of the Jewish people everywhere, and was taken over by them as a larger symbol of the entire Jewish people itself.

Flags have had an interesting history in Jewish life. They were used in ancient days to identify the Twelve Tribes (Numbers II). The Bible narrative does not describe these tribal banners, but later rabbis created their own designs, using the details of Jacob's blessings over his sons (Genesis XLIX) and the breastplate of the High Priest (Exodus XXVIII, 15–21). According to an account in the Talmud, each tribe had its own characteristic color, a characteristic jewel, and a characteristic emblem from the world of animals or nature.

These flags disappeared with the end of tribal organization. Legend credits the Maccabees with having created the manner previously referred to. In the Middle Ages flags of various colors were waved on Purim and on Simchas Torah, but these were decorative rather than symbolic. Record exists of several flags associated with individual Jews, like the false messiah David Reuben, or with local Jewish groups, like the Jewish regiment in a Polish revolt in the year 1831.

The *tallis* from which our flag was derived required in its design threads of a blue color, which signified the sea, which in turn signified the sky, and which represented the Throne of Glory in Heaven. The white of the *tallis* symbolized light and purity.

The origins of the Mogen David (Shield of David) are quite obscure. Though found in connection with Jews as far back as the third century C.E., it is not mentioned either in the Bible or in Rabbinic literature. The star, both five-pointed and six-pointed, is an ancient magical and astronomical sign among many peoples, and the present "Jewish" star was apparently introduced into Jewish life by the cabalists of the Middle Ages.

It is interesting that the phrase "Mogen David" occurs only once in traditional Jewish literature, in the third of the four blessings recited after the reading of the Haftarah at the Sabbath or holy day morning services. King David, of course, has always had a unique place in Jewish tradition, and a unique association with the coming of the Messiah and the restoration of the Jewish people to their own land, as well as with the return of all exiles of all peoples to their own homes.

David is the only other Jewish hero besides Abraham, in connection with whom God is spoken of as a "Shield." To the prophets of the Bible, the phrase "Tent of David" represented the ideals of justice and mercy to which someday the world would return (Isaiah XVI, 5; Amos IX, 11). All of these ideas, doubtless, played a part in the establishment of the six-pointed star as the symbol it is today.

There is a striking similarity between the symbolism of the American and Jewish flags. Consider the pledge, "one nation, indivisible, with liberty and justice for all" and the purpose of the *tallis* ("God's colors") as an eternal reminder of God's oneness, God's indivisibility, and God's liberty and justice for all.

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.



IT WAS a cold, dismal and cheerless spring morning. A steady rain came down in sheets which made one look for shelter where shelter could be found. Little pools of water gathered faster than the thirsty earth could absorb. A heavy mist which hung in the air like a curtain, obscured the view of Yeshiva College, which otherwise is one of the most magnificent in New York.

But once inside the Byzantine edifice with its domes, towers and delicately-wrought designs—in beauty and splendor more like a cathedral than a Yeshiva building—one felt pleasant and warm. One felt warm with the hundreds of young men bending and swaying over tomes of the Talmud which lay spread out before them; one felt warm with the clear and fresh, youthful voices studying Torah; one felt warm with the happy feeling that in this land of ours a home and center for the Jewish spirit was reared which continues the tradition nurtured through the centuries.

It was an experience one was not likely to forget. The writer was thrilled at every step he took. His mind wandered back to the faded but hallowed memories of the days that passed, when Torah

## THE BEAUTIFUL HOME OF TORAH

By JACOB S. MINKIN

was studied with love-like devotion and burning, passionate earnestness in the sanctuaries of learning now, unfortunately, little more than a memory. Here, in the Yeshiva College, Jewish life, the life of reverence, piety, and learning, is being recreated anew, to guide and inspire hearts that are heavy with doubt and uncertainty.

One walked the corridors of the Yeshiva College with his hopes raised high. Such was the spirit and such was the faith of the time-worn academies of learning steeped in legend and rich with spiritual beauty. Floods of melody—holy melody, the melody of God's Torah—came from a dozen places, rising in a mighty chorus of voices as if from a thousand springs. The genius of our people, their hopes, their future, their undying life, rang through them.

The voices came from a synagogue where many young men with shining eyes and alert faces sat with knitted foreheads before open *gemaras*; they came from crowded classrooms where students were engrossed in the hair-splitting subtleties of a difficult *tosafot* or a troublesome *maharsha*; they came from smaller knots of scholars who were pondering over a challenging *rambam*, and they came from boyish voices, barely matured, who were taking their first dip in the deeps and shallows of their people's ancient lore.

There was a sing-song in their voices, the old familiar sing-song of the Talmud student, the chant which once one hears, one never forgets. For the Torah is not a book which one may read, peruse or study without heart. There is music in the Torah, strange and captivating music; there are songs and melodies in its very sounds, words and syllables. And it is this which gives life, meaning and beauty to the Torah, which makes it so great, so strong, so immortal. Read without intonation, and the Torah is a poor and helpless thing, its words, its syllables incapable of lifting themselves to God. This is why not only the Talmud, but its very chant became so dear, so precious, so holy to Jewish ears, why those who had forgotten its words, still love to recall its

melody. And so, it was like a beloved voice reaching from a far and distant land that one heard again that rousing, stirring melody,

"Hoi omar Rovo, hoi omar Abbaya"  
("Thus Rabba said and thus Abbaya taught")

But it was not a weird and melancholy melody, one of tears and sobs coming from spent bodies and exhausted minds of which Bialik sang, but a triumphant and conquering song like the voice of an intoxicated lover. For unlike their comrades of the olden Yeshiva, the Torah students of the new day are aglow with the love and joy of life. It was not a company of pale and unhappy students of the Talmud that the writer beheld, their cheeks pale, their lips parched and dry, staring at the world with anguished eyes, their youth forever gone, but strong and cheerful warriors of the Torah who could give a good account of themselves wherever met.

That same morning they had regaled their healthy appetites with a hearty and wholesome breakfast, and as likely as not, the night before they spent their bursting energy on the gymnasium floor.

The writer found himself in the dining room, a large and spacious place with many clean and well-polished tables on which good food was served by experienced waitresses at astonishingly reasonable prices. They ate their meals hurriedly, for soon the bell would ring and they would have to be in their classes for the academic program of their education.

Yes, soon the bell would ring and the same boys who but a while ago pondered over the unworldly themes of the Torah, would breathe an atmosphere centuries, if not thousands, of years removed from them. Soon they would be speaking the language not of the Prophets or Rabbi Akiba, but that of Emerson, Spencer and Darwin. Soon minds attuned to the poetry of the Bible, to the subtleties of the Rabbis and the unique wisdom of the ages,



Rabbi Dr. Samuel Belkin

New President of Yeshiva and Yeshiva College

An outstanding talmudic and secular scholar, Dr. Belkin becomes at the age of 32 the second president of the Yeshiva. He is married to the granddaughter of Rabbi B. L. Levinthal of Philadelphia, dean of the American Rabbinate.



would find themselves revelling in the wonders of a new world, a world made beautiful by the magic of science and art.

This is a record of impressions, not a full-size picture of the Yeshiva College. For that a much larger canvas would be needed, for the Yeshiva College is not an institution of learning in the ordinary meaning of the word. It is not merely a Yeshiva for the strengthening of the Jewish heart in the spiritual heritage and abiding consciousness of the Jewish people; not merely a secular college for the development of intellect and character through the pursuit of the humanizing studies by which life is enriched and beautified; not merely a great academy of learning for secular and sacred studies where Torah and science, religion and culture, faith and knowledge are harmoniously blended together. It is a great university of many faculties and departments, a spiritual and cultural powerhouse for the development and enrichment of one's outer and inner life, an integration of a four thousand year old spiritual atmosphere in the social and cultural milieu of the New World—a hope, a dream, a vision of a thousand good and pious hearts which at last came true.

And there is need for such a great and heroic attempt if the broken and shattered life of our people is to be held together; need of it if the satanic forces of evil raised up against us shall not triumph; need of it if the pagan influences of our modern life with its cruelty and barbarism, shall not utterly defeat us; need of it if from the blight and chaos of a destroyed world, Judaism is to be saved and the Torah preserved.

Much of the evils of modern Jewish life and which made for its chaos and confusion, was due to its lack of direction. Faith and knowledge, reverence and learning rarely walked hand in hand; indeed, not infrequently they were barely on speaking terms. *Bar Mitzvah* was frequently the last outpost of Judaism, and the high school and college the spiritual suicide of thousands of our best and most promising young men. The drift was steady and there was no checking the retreat. The world gained while we lost; the world was enriched while we were impoverished. Of the old life nothing remained—no pieties, no memories, no pride, no knowledge, no resistance, no

spiritual life; they kept nothing of their own to serve them in time of need.

It was not for the ghetto to work out the synthesis between the Jew and the world, between Torah and modern culture, nor for the Jewish pioneers of sixty or seventy years ago. They had many other things to think about besides the education of their children. They had problems of adjustment, establishment, and the prosaic needs of their daily life. The old life had served them well enough and they saw no need of enlarging or improving upon it. The Cheder, the Talmud Torah, the old styled Yeshiva had produced great and strong characters, gave them both reverence and learning, piety and knowledge, and they hoped the

and devoted men soon gathered about him making his dream come true.

The writer remembers all the peregrinations of this Yeshiva, all its tribulations, all its hardships and sufferings. It was not by one leap that it made its way from Henry Street, where it first originated, to its present sumptuous quarters, from its surrounding of tenement houses and sweatshops to the stately heights overlooking the Harlem River Valley. It was an uphill odyssey, replete with pain and struggle. Sometimes it seemed as if the hearts which bore it would break under the burden, as, indeed, the heart of its creator did break. If in the end the Yeshiva College did succeed, if from many vain attempts and repeated failures

*Yeshiva  
College,  
Amsterdam  
Avenue and  
186th Street  
in  
New York*



same miracle would be repeated again.

It was from the tragedy of a thousand lives, from the aching pain and disappointment of a thousand hearts that the dream of the Yeshiva College was spun, that the method, the formula, the synthesis which should unite Shem and Japhet, or the traditional frenzied love and devotion to Torah of the old day together with the wisdom and learning of the new school was discovered. It was from the brain of Dr. Bernard Revel, founder and lifelong president of the Yeshiva College, himself the finest amalgam of East and West, a product of the learning and piety of the old generation and the culture and knowledge of the new age, that the synthesis first sprang. But so great was his faith and so infectious his enthusiasm, that a band of loyal

it emerged triumphant to write for itself and American Israel one of its most luminous chapters, it was because, somehow, the need was felt for creating upon the shores of this continent a home and center for Torah which should bring spiritual light and healing both to the Jews and to the world.

And so, a day's visit to the Yeshiva College was ended! was ended in a burst of sunshine which succeeded the rain; was ended with many things unseen, with many impressions, feelings and emotions unrecorded. But it was ended, too, in the firm faith and conviction that, at last, after many years of neglect, a pattern of Jewish life is being shaped in this country which will continue the spiritual and cultural heritage of our people through the ages.

# THE JEWS OF FRANCE - Part 3

By ANDRE SPIRE

THE highest representatives of the French rabbinate, and the Alliance itself, eventually came to the point of ceasing to hinder Jewish colonization in Palestine and even of becoming interested in it. Under the pressure of Zionist ideas the Alliance expanded the teaching of Hebrew in its schools in Palestine. The Association of French Rabbis published a statement declaring that "Jewish colonization in the Holy Land has always been, and is today more than ever, an obligation of the highest importance. It is an obligation to maintain the unity of Judaism while it is awaiting the destiny assigned it by Providence, and to secure moral and material assistance to our coreligionists who represent the rights of Judaism in the country which was and which remains its Promised Land."

This was an implicit condemnation of the blind policy which held that the only means of achieving the emancipation of the Jews was to help them to cease being Jews. The two forces which in the Diaspora contributed to the weakening of Judaism, namely, petty orthodoxy and indifference, were now offset by a force of reconstruction. To Jews devout, liberal, or lukewarm who were not satisfied with the confessional philanthropy or the humdrum routine of community life, to unbelievers in search of noble tasks, it provided an idealism which little by little brought various people in contact with the preoccupations, the works, and the old Jewish sentiments, and drew them into the current of a truer Jewish life.

## II

French Judaism, having come out of a long and sterile period of stagnation, was now in the midst of a complete political, social, and religious renaissance when Hitler seized power, there began the huge emigration of German Jews fleeing before his pitiless racist policy.

Their arrival in France was greeted with an upsurge of great sympathy. All social classes participated in the movement of protest against Nazism. Without counting the workers' demonstrations originating from the Socialist Party and from the Confédération Générale du

This is the third of four articles by the noted French Jewish writer and cultural leader. In the previous article M. Spire told of the defeat of Jewish "isolationism" in France by the revival of a genuine Judaism, and the rise of Zionism as a dominant force.

Travail, large meetings were organized at which official representatives of French Catholicism or Protestantism took part. Among them were Cardinal Verdier, Archbishop of Paris, and Pastor Marc Boegner, President of the Protestant Federation of France.

At a meeting organized by the Lyons division of the League for Human Rights, in which Canon Rouchout, representing Cardinal Maurin, Archbishop of Lyons, took part, the Mayor of Lyons, Edouard Herriot, former President of the Council and future President of the Chamber of Deputies, declared: "It is because we are human that we are republican, because we are Frenchmen that we have just raised this solemn protest of justice against the forms of imbecilic violence." A Committee of French Catholics organized a demonstration which was presided over by the great novelist François Mauriac. The speakers were the renowned Father Sanson, preacher of Notre-Dame, Pastor Wilfred Monod, the Chief Rabbi of France and seven other representatives of the three great religions, and the novelist Claude Farrere, later member of the Académie Française. M. Farrere declared:

"I say that France has, today, a magnificent opportunity to open her two arms to the exiles. . . . When in former times the Protestants left the rich France of Louis XIV to go mainly to the Electorate of Brandenburg, did they bring disaster and ruin there? On the contrary. . . . Well then! today, who are these exiles who are being driven from Germany? The great majority are scientists, thinkers, chemists, doctors—men useful to humanity. Do we stand to lose anything through them?

"Our interest in them is vital. It is

the interest of our country. . . . It will be a proof of strength to welcome all those who do us the honor of crossing our frontier, knowing that here there is liberty of conscience and liberty for work."

This Committee concerned itself particularly with the incorporation into the French intellectual world of professionals and artists.

On their part, united in a feeling of sacred union, the various factions of French Judaism founded a Committee of Welcome and Aid to Victims of German Anti-Semitism. It was under the patronage of Baron Edmond de Rothschild, president of the Consistory, and the Chief Rabbi of France, and its membership included distinguished non-Jews like Paul Painlevé, Justin Godard, Georges Goyau, François Piétri, and Paul Langevin. This committee gave assistance to and found work for the masses of refugees who flowed into Paris daily. There were more specialized organizations, like the ORT, Agriculture and Trade, which were administered chiefly by immigrant Jews and which tried to place young refugees in agriculture, in various crafts, or in trade schools belonging to the French government. Lastly, the Hechalutz of France was able to train a certain number of young people, who had manifested their intention of going to Palestine, in the five farm-schools which it had established in the provinces of the East, Center, and Midi. A similar undertaking was attempted by the Renouveau, an association founded with the aid of capital sent principally from America.

As to the ICA, it continued to fulfil its function by greatly assisting, in collaboration with American organizations like the JDC, in the emigration to the Americas of Jews who could not or would not remain in France.

The executive of the World Jewish Congress established relations with state powers in order to call to their attention everything that could facilitate the social adjustment and protection of the new arrivals.

Finally the militant Jewish youth, aided by Jewish orators and writers, and



encouraged by many French non-Jewish intellectuals, carried on a vigorous campaign in behalf of the unhappy victims of Hitler intolerance. In this they were strongly assisted by various organizations composed of Jews and non-Jews, like the old and always militant League for the Rights of Man, and the young International League Against Antisemitism, directed by the energetic pamphleteer and powerful orator, Bernard Lecache.

Jewish or pro-Jewish writers were never so productive as during this period. In France, Switzerland, and Belgium a quantity of novels, essays, poems, and articles were devoted to Jewish subjects and found enthusiastic readers among the French public. Parisian journals and publishers issued special numbers or books in which groups of authors studied the various aspects of the Jewish question. Various Jewish publications were brought out, among them the magnificent *Cahiers Jnifs*, edited by Maxime Piha, a successor to the *Jewish Illustration*, of Alexandria, Egypt. Every week at the Sorbonne a numerous audience attended the course devoted to the "Oral Rhythmic and Mnemotechnic Palestinian Style," given by a Jesuit Father who was not afraid to call Jesus "Rabbi Jeshouah of Nazareth." Léon Blum published his brilliant memoirs of the Dreyfus Affair. The "Antisemitism" of Bernard Lazare was reissued, and his "Posthumous Thoughts" appeared with an admirable preface extracted from the works of Charles Péguy. All Paris hurried to the productions of the Habima, and to the New York Yiddish Theatre of Maurice Schwartz. The Opera-Comique presented a ravishing musical fantasy, "Esther of Carpentras," by two Comtadine Jews, the novelist Armand Lunel and the composer Darius Milhaud.

All this was far from pleasing to the *Action Française*, which had been joined by weeklies such as *Je Suis Partout*, and *Gringoire*, which was the property of Carbuccia, the son-in-law of the prefect of police Chiappe, who, having been dismissed from his office, was elected to the Chamber of Deputies as fascist representative from Corsica. The presence in Paris, especially on the Right Bank and in Montparnasse, of an important and often rather conspicuous portion of the 20,000 German refugees—among whom were many intellectuals—created a mar-

velous instrument of anti-Jewish propaganda. One only had to wave the specter of professional competition before two groups of students, medical and law, who came from the most egotistical classes of the middle and upper bourgeoisie. Many times the Latin Quarter was disturbed by noisy anti-alien demonstrations demanding the exclusion of naturalized aliens from public office, and their exclusion from judicial and medical positions. Several times brawls took place within the very walls of the School of Law.

This propaganda did not fail to exercise an influence on legislation. It resulted in a decree which postponed the admission of naturalized citizens to full political rights, forbade their nomination to salaried public office and excluded them from ministerial posts in law and medicine.

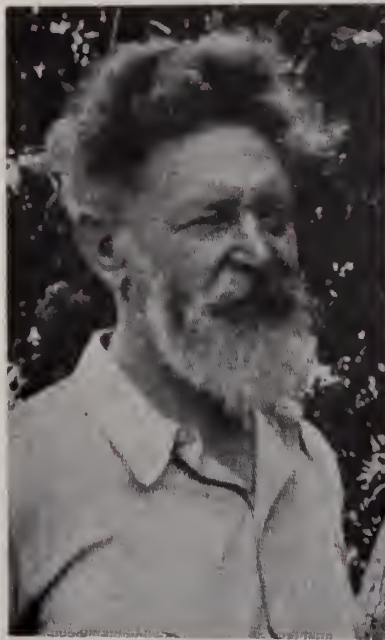
### III

The activities of the French anti-Semites was greatly overshadowed by the intensified propaganda of the anti-Semites beyond the Rhine after the Nuremberg laws were published.

German propaganda in France from 1934 on became so insistent, so reckless, that the newspaper *Le Petit Parisien* thought it necessary to warn the average

Frenchman, of whom the majority of its readers was made up, in an article entitled "The True Face of the Masters of the Third Reich." German propaganda was responsible for a pogrom which subjected the Jewish quarter of Constantine with blood and fire for several days. Following anti-Jewish attacks organized in the Center of Paris by the members of an anti-Semitic organization, La Solidarité Française, the Federation of Jewish Societies, and the Association of Jewish War Veterans and Volunteers sent a delegation to M. Paganon, Minister of the Interior under Pierre Laval's Ministry, on October 15, 1935, which brought to his attention the connivance between certain French agitators and Hitler leaders.

The disturbance increased after the election of the Popular Front government, headed by the leader of the French Socialist Party, Léon Blum. The fury of the anti-Semites no longer knew any limits. M. Blum was abused, dragged in the mud, because of his Jewishness. Certain large firms which were working for national defense discharged their Jewish workers and systematically slowed down their war manufactures, while their accomplices on the anti-Jewish press accused "the traitor Léon Blum" of sabotaging the National Defense. On June 16, 1936, twelve days after the designation of the Léon Blum Ministry, a weekly, *Savez-Vous?*, contained, under the heading, "A Wave of Anti-Semitism," a pretended investigation in which occurred the following sentence: "The investigation which we publish today will reveal the extraordinary hold exercised by Jews on the vital forces of the Nation—Finance, Public Administration, Business, the Bar, Universities, Art, and Letters." A little later, *Je Suis Partout* published a special number on the Jews, full of false statistics and libelous insinuations. As for *Gringoire*, which everybody believed to be subsidized by Germany, and which was distributed free to thousands of civil service employes and acting and reserve officers whose loyalty towards the Republic it attempted to weaken, published every week articles by Henri Béraud, former novelist and journalist. Béraud heaped abuse upon every prominent Jew. He published a book, "Journey to the End of the Night," in which the Jews were attacked in vile language. Anti-



André Spire

[Continued on page 22]

# THE NEWS OF THE MONTH

THE American Zionist Emergency Council, speaking for all major Zionist bodies in the United States, issued "a warning to the Zionists of America" against the activities of the newly-created American League for a Free Palestine. In a statement circulated to all groups represented in the Council, it was charged that the League is attempting "to destroy Zionism and the Jewish Agency for Palestine, the recognized spokesman of the Jewish people in all matters concerning the future of Palestine."

Declaring that "full-page advertisements will not rebuild the Jewish National Home," the Council's statement scored the tactics of the League and labeled its founders "a small group of persons, who, within recent years, acting in accordance with the opportunistic impulses of the moment, and exploiting the miseries which have befallen our people abroad, have established one paper organization after another." The "paper organizations" listed by the Council are the Friends of a Jewish Palestine, the Committee for a Jewish Army, the Emergency Committee to Save the Jewish People of Europe and the League for a Free Palestine. "None of these organizations or committees have had any official relationship, direct or indirect, with any responsible body in American Jewish life," the statement said.

☆

JEWISH partisans in the sub-Carpathian section of Hungary, which was formerly a part of Czechoslovakia, recently attacked a train carrying deported Jews from Munkacs and other sub-Carpathian towns to occupied Poland and released all the deportees, it was reported in Geneva.

The liberated Jews are at present hiding in the woods in the Carpathian mountains. The Gestapo guards who were escorting the train were killed by the partisans. It was also revealed that a Jewish partisan unit, composed of hundreds of Jews who escaped from Munkacs and Uzhorod, is now operating in the Carpathian section of Hungary, supplied with food by the local non-Jewish population.

IN an attempt to counter the adverse impression created abroad by its establishment of ghettos for Jews, the Hungarian Government "explained" in a radio broadcast that "sending Jews back to ghettos is no punishment for Jews adhering to their traditions, because they have been used to living in ghettos."

☆

THE Stockholm newspaper *Svenska Morgonbladet* reports that the Vice-President of the Protestant World Association and former Hungarian Minister of Justice, Professor William Paul Tomcsanyi, has been arrested by the Nazis

and thrown into a concentration camp for protesting energetically against the anti-Jewish policy decreed by the Nazis in Hungary and by the puppet Hungarian Government.

Professor Tomcsanyi was said to have objected particularly to the Government's decree ordering Jews to live in districts threatened by air raids, such as districts near railway stations and armaments factories.

☆

THE Polish military command has confirmed ten of the twenty-one sentences imposed by a court-martial on Jewish sol-

## INSIDE NEWS OF PALESTINE

By BORIS SMOLAR

ZIONIST leaders in the United States may be interested in the prediction made in a semi-official British report which reached here by airmail from London. The report says the following is likely to happen: "Palestine, despite all it means to the Arabs, will become largely a Jewish State, with a paramount mandatory power remaining." Another quotation from the same report which deals with problems of the Middle East reads: "It is also possible that a large financial compensation may have to be paid to Arabs in the eventual Palestine settlement." The report admits that "Englishmen have a special liking for the Arabs and have made big promises to them." At the same time it asserts that "it is highly improbable that the strong wave of Zionism will recede." Expecting Zionist pressure to become stronger, the report states that the Arabs must be compensated for what they are likely to lose. "And," it concludes, "there is a way to do this, though it also involves a policy contrary to many old-fashioned ideas." The same report predicts that "the last remaining foreign objections to Arab federation will be withdrawn," and observes that though there is considerable disunity among Arab nations, it is probable that Britain and America will have to recognize, or even encourage in prac-

tical form, the influence of King Ibn Saud.

What did British Foreign Secretary Anthony Eden mean when he recently asked U. S. Ambassador Winant whether the United States would not like to take over the Palestine Mandate? The question was posed to Ambassador Winant in Eden's office in the presence of a third person. We hear from Washington that Robert R. Nathan, former head of the planning division of the War Production Board, intends to leave for Palestine early in May. He is to complete an economic survey for the American-Palestine Institute which was started several months ago for the purpose of obtaining a scientific estimate of the absorptive capacity of Palestine. The project, on which a staff of ten people is now working, is expected to be finished by the end of September. High Washington officials are mum concerning the possibility that landowners in Palestine, under the provisions of the Palestine Mandate, may not be permitted by Britain to lease or sell land to the United States Government which needs it for the oil pipeline from Saudi-Arabia to the Haifa terminal. American plans provided for the acquisition of Palestine land, and American engineers have long been studying the section of Palestine through which the pipeline can most easily be laid.



diers who left the Polish armed forces because of anti-Semitism and attempted to join the British forces, it was stated in reliable quarters in London.

The other eleven sentences were suspended by the high command. The twenty-one Jewish soldiers had been sentenced to terms of imprisonment varying from one to two years for absenting themselves from their units without leave. The convicted soldiers are under detention in military barracks under British control.

It was also reported that seventeen Polish officers and men accused of anti-Semitic activity will be tried by courts-martial. This was revealed by Prof. M. Heitzman, chief of the political department of the Polish Ministry of Defense, addressing a meeting in London called to protest the mistreatment of Jews in the Polish forces.

★

REWARDS totalling \$6,000 were announced in Jerusalem by the Palestine police for information leading to the capture of six members of the "Stern Gang," which is believed to have been responsible for some of the recent outbreaks of terror here.

The six men are: Jacob Levestein, Nathan Friedman, Jacob Levi, Moshe Bergiora, Yeshoua Cohan and a youth named Yellin, whose first name is not known.

CONGRESS was urged by the convention of the United Synagogue of America meeting in Atlantic City, to adopt legislation placing all religious officials and employees under the provisions of the federal Social Security Act. The convention, which was attended by 700 delegates representing 400 Conservative congregations throughout the country, authorized its executive committee to approach other religious and welfare groups for the purpose of organizing a united drive for such legislation.

At the same time, the delegates voted for stronger tenure rights for rabbis. Under the new tenure system, a rabbi who has been employed for three years must be given two years' notice if his congregation decides to dispense with his services. A rabbi who has satisfactorily served one congregation for five years will have life tenure if the congregation has not indicated before the five years are up that they wish to replace him.

[Continued on page 14]

## Confidential Polish Report Advises Jews Be Prevented From Returning to Poland

*As the Review went to press news came from London that the Polish Government-in-Exile considered the following report a forgery.*

THE following document, published in *The Day*, is credited to the official underground representative of the Polish Government-in-Exile in occupied Poland. It is stated to be part of a secret survey on the general situation in Poland sent by this representative to the Polish Government in London. The text, translated from Polish, reads:

"Among our nation's problems, there is also the Jewish problem. This problem, although it has had the appearance of an inner problem has, in reality, always been connected with international problems and influenced our position abroad. To an even greater extent, we believe, this will be the case at the liquidation of the present war, in which international Jewry belongs to one of the warring sides.

"The mass murders of the Jews in Poland, which were carried out by the Germans, reduced our Jewish problem but did not eliminate it entirely. There will be a considerable number of Jews who will be saved, and their re-immigration at the end of the war may lead to a situation where we will have to reckon with a Jewish population of from one to two million. Because of the horrible persecution of the Jews in Europe, the public opinion of the world will be even more sensitive to their fate and will be concerned about their interests.

"In our country, at the moment, the Christian sympathies with the Jews predominate, but there is also, in the eastern portion of Poland, a very acute antagonism in the attitude toward Jews. This antagonism still remains from the time of the Bolshevik occupation.

"In the country as a whole there is also an objective situation which is independent of psychological elements and because of which the return of the Jews to their positions and trades is absolutely out of the question, even in a considerably reduced number. The non-Jewish population has taken over the positions of

the Jews in the towns and cities, and in a large part of Poland it is evidently a change which bears a character of finality.

"The population would consider the mass re-immigration of the Jews not as a return to their previous positions but as an invasion against which it would defend itself even in a physical manner.

"It would thus be very tragic for our political situation that just at the moment when our borders would have to be determined, when we shall have to obtain credits, enter alliances, create federation, that Poland should be placed before the public opinion of the world as the country of militant anti-Semitism. All elements that are hostile to us would utilize this factor in order to oppress us and rob us of the fruits of the so dearly bought victory.

"The government does well in assuring the public opinion of the world that there will be no anti-Semitism in Poland, but anti-Semitism will not exist in Poland only if the Jews who escaped from the pogroms do not endeavor to return *en masse* to the Polish cities and towns. The country sees only one way out of this difficult situation, that the Polish Government should, in due time, possibly immediately, take the initiative in the creation of a national home for the Jews of eastern Europe.

"This program must be worked out in contact with the Jewish circles of the Zionist type. And as for the future state, the program must look toward an eastern European territory rather than either Palestine, which is too crowded, too exotic, and evokes conflicts with the Arab world, or to a tropical colony to which the Jewish masses would not desire to emigrate. It is too early to determine the type of territory in question.

"Our position in this matter should not bear an anti-Jewish character but one of Jewish friendship.

"Exile is a curse for the Jews, and for the horrible persecutions that the Jews have suffered they deserve a reward which should, first of all, concern those nations which have in the course of centuries offered hospitality to the Jews.

[Continued from page 13]

Samuel M. Rothstein of Brooklyn, New York, was elected president of the United Synagogue at the concluding session of the convention. He succeeds Louis Moss, who was named honorary president.

☆

ANOTHER transport of 230 Jewish immigrants from Rumania arrived in Palestine from Turkey where they disembarked from the Turkish steamer the S.S. Milka, which sailed from the Rumanian port of Constanza.

The 122 Jewish orphans from Rumania who reached Palestine recently left the clearance camp and were transferred to various children's institutions throughout the country. The children, most of them orphans whose parents perished in Transnistria, are between four and 16 years of age. One of them is described in the Palestine press as "Young Tarzan" because for more than a year he wandered in the woods living on roots, grass and leaves.

☆

A NEW play by the Russian-Jewish novelist and playwright, David Bergelson, entitled "Lo Omuth Ki Echie" ("I Shall Not Die; I Shall Live"), was pre-

sented in Tel Aviv by the Habima Theatre in the presence of a distinguished audience including leaders in the field of Jewish letters, art and journalism.

☆

A CALL to Christians to unite their efforts to combat anti-Semitism because anti-Semitism "is not only contrary to the teachings of democracy but contrary to the teachings of Christ," was sounded by Supreme Court Justice Frank Murphy, outstanding Catholic layman, in an address before the interfaith unity session of the national war service convention of B'nai B'rith in Carnegie Hall.

☆

USING the ruse that they were distributing flour for matzohs, the German occupation authorities in Greece succeeded in rounding up a number of Athens Jews, it was revealed in Syria by a small group of Greek Jews who succeeded in fleeing the country with the assistance of partisan bands.

The escaped refugees said that when the Athens Jews came to the synagogue where it had been announced the flour would be distributed, they were met by armed Germans who took them into custody.

## JEW'S AND THE PRESIDENCY

THE nearest an American Jew ever got to the Presidency was Judah P. Benjamin, who was Secretary of State in the cabinet of the Confederate States. He was the first Jew to be named to an American cabinet. It is conceivable that had the South not seceded, Benjamin might have occupied a like position in the Government of the United States. He was offered a place on the Supreme Court by President Pierce and declined it. Benjamin was the kind of man we talk of as being of Presidential calibre.

There are few other Jews in American history who can be said to have been of Presidential calibre. Louis D. Brandeis was now and then spoken of as being a fit man for the Presidency. Senator Isidore Rayher of Maryland, who was prominent in the days of Theodore Roosevelt, might conceivably have been nominated by the Democrats. He had the appearance, the eloquence and the personality which we associate with the Presidential office. Bernard Baruch was recently

voted by the correspondents in Washington to be one of the most useful men in the country, and Baruch bulks sufficiently large to be considered for the office.

In political leadership American Jews have never come up to Jews in other countries. France, with a very small Jewish population, had a Jewish Premier. England had Disraeli.

American Presidents, both Republican and Democratic, have all been free of any prejudice. The only possible exception to this might be Millard Fillmore, who after serving one term as President, was renominated by the Know Nothings. The Know Nothings were then riding high and their appeal was to prejudice, although the prejudice then was directed principally against the Catholic, not the Jew.

☆

"The News of the Month" includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.

EIGHTY-ONE persons have been arrested in Palestine since April 1 in connection with terrorist outbreaks and arms smuggling, it was reported in the House of Commons by Colonial Minister Col. Oliver Stanley. Three of those arrested are awaiting court-martial on charges of possessing illegal arms, Stanley said.

The other 78 will continue to be detained, since they are known members of "two Jewish organizations," he added. The organizations to which he referred are undoubtedly the Irgun Zvai Leumi and the Stern Gang.

☆

SHIMON AMRANI, 18, a student at the Mizrahi Teachers Seminary, went on trial in Jerusalem before a military court on charges of possessing illegal arms, including a bomb, an automatic pistol and fourteen rounds of ammunition. Amrani was arrested immediately after the explosion in the Jerusalem police headquarters which demolished the building and caused extensive damage in the surrounding neighborhood.

☆

THE Jewish National Council of Palestine proclaimed May as an "Aaronsohn Month" in commemoration of the 25th anniversary of the death of Aaron Aaronsohn, agronomist and political leader, who in the last world war organized a Jewish intelligence service in Palestine which helped England to defeat the Central Powers in the Middle East.

☆

THE resignation of Polish Defense Minister Gen. Marjan Kukiel was demanded during a heated debate in the Polish National Council on the question of anti-Semitism in the Polish armed forces.

At the same time, it was learned that President Wladyslaw Raczewicz has indicated that he is prepared to grant amnesty to ten of the 21 Jewish soldiers convicted by a court-martial of leaving their units and attempting to join the British forces.

During the Council debate, Gen. Kukiel was severely criticized by Socialist and Jewish deputies for failing to curb anti-Semitism in the Polish Army. The attack on the Polish High Command was led by Adam Ciolkosz, Socialist, and Emanuel Szerer of the Jewish Socialist Party.



PRESIDENT ROOSEVELT received the first oral report on the activities of the War Refugee Board in rescuing Jews from occupied Europe. The report was given by John W. Pehle, executive director of the WRB.

Speaking in the House of Representatives, Rep. Thomas J. Lane (Mass. Dem.) and Rep. Clare Boothe Luce (Conn. Rep.) supported the establishment of "free ports" in the United States to give shelter to refugees from Europe for the duration of hostilities without affecting the existing immigration laws.

The proposal that the United States establish "free ports" for refugees was also supported by the Congress of Industrial Organizations in a letter sent by Philip Murray, C.I.O. president, to Adolph Held, chairman of the Jewish Labor Committee. The letter disclosed that Mr. Murray is writing to the President and to the War Refugee Board endorsing the plan.

The National Council of Jewish Women endorsed the same proposal.

THE five-day national convention of the B'nai B'rith closed in New York after deciding to take no action on a number of resolutions dealing with the demand for the establishment of a Jewish Commonwealth in Palestine. All resolutions on this subject were withdrawn from the resolutions committee by their sponsors as a result of a statement by

Henry Monsky, president of the organization, before the resolutions committee, which was also approved by the convention.

Mr. Monsky pointed out that in his presidential message to the convention he emphasized that the "B'nai B'rith has a membership of diverse ideologies and must not attempt, by the rule of the majority, to regiment the thinking or encroach upon the freedom of action of the minority, however small."

THERE are more than 300,000 Jewish refugees today in the Asiatic part of Russia and eighty per cent of them are Jews from Poland, Charles Passman, a member of the Middle-East Advisory Council of the Joint Distribution Committee disclosed in Cairo upon arriving there to attend a conference of J.D.C. officials.

A PROJECT for the settlement of 3,500 orphaned Jewish child-refugees in the Jewish autonomous region of Biro-Bidjan, in which the Ambijan Committee will co-operate with regional authorities, was announced in New York by Vilhjalmur Stefansson, vice-president of the organization.

DR. CHAIM WEIZMANN, president of the Jewish Agency, will soon leave for Palestine, it was learned in London. This will be his first visit to Palestine since the outbreak of war.

THE United States is keeping careful watch to prevent discrimination by the German authorities against American Jews who become prisoners of war, Secretary of State Cordell Hull told Rep. Arthur Klein, N. Y. Democrat, in a letter read on the floor of the House.

AUSTRALIA will welcome large-scale immigration of Europeans after the war, providing they are the type of immigrants who will not undermine the Australian standard of living, it was stated in New York by P. J. Clarey, president of the Australian Trade Union Council, addressing a luncheon of the Jewish Free-land League at the Hotel Commodore.

The luncheon was presided over by Dr. I. N. Steinberg, president of the Freeland League, which seeks to facilitate the settlement of Jews from Europe in the Kimberley section of Australia. More than fifty Jewish labor leaders attended.

DAVID REMEZ, secretary of the Palestine Federation of Labor, cabled to President Roosevelt, Prime Minister Churchill and Premier Stalin urging them to take all steps in their power to speed the rescue of European Jewry.

At the same time, the executive committee of the Jewish National Council dispatched a memorandum to the Soviet ambassador in Cairo asking him to assist them in gathering information concerning the fate of the Jews in territory which has been liberated by the Red Army.

ANTI-SEMITIC elements in Argentina were strengthened by the appointment of Gen. Orlando Peluffo to the post of Foreign Minister.

Gen. Peluffo is pronouncedly anti-Semitic. As commander of the Third Division, stationed in the province of Entre Rios, he was largely responsible for the anti-Jewish measures there, where many Jewish colonies are situated. He is reported to be the most blatantly pro-Axis of the high-ranking officers of the Argentine Army and is said to be convinced even today of an eventual German victory.

The Budapest radio announced that the German "security police" have arrested seventy-eight leading Jews in Kilszvar (Kluj), capital of Transylvania. No reason for the arrests is given. The broadcast also reported that a number of Jews in Kilszvar were arrested during the week-end for not wearing yellow badges. Others have been fined from fifty dollars to thirty days imprisonment for failing to display their yellow badge more conspicuously.

### Jewish Persecution in Hungary Increases

JEWISH organizations in Switzerland have received reports stating that the position of the Jews in Hungary is going from bad to worse and that mass-arrests of wealthy Jews are taking place all over the country following the "liquidation" of their enterprises. Many Hungarian Jews are attempting to reach Turkey through Rumania and Bulgaria, one report said, adding that a number of Jews have been arrested by Rumanian frontier officials on the Rumanian-Hungarian frontier. Those arrested were delivered to the Gestapo and their fate remains unknown.

### Discoverers of "Vivcillin" Two German-Jewish Refugees

DR. HANS ENOCH, German-Jewish refugee scientist who is co-discoverer of the "wonder drug" vivcillin, risked his life to test the efficacy of the new drug, it was revealed in London.

When Dr. Enoch and his co-worker Dr. Kurt Wallersteiner, also a Jewish refugee from Germany, completed preliminary work on vivcillin, which is a derivative of penicillin, they decided that it was necessary that it be tested on a human "guinea pig." Unwilling to ask any person to volunteer for what might have proved a fatal experiment, Dr. Enoch injected a deadly virus into himself and then used vivcillin in an attempt to combat it. The vivcillin worked and the virus was destroyed. Since then the drug has been used in many cases and proved almost universally effective.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Institute of Jewish Studies for Adults Holds First Graduation

**I**MPRESSIVE exercises on Thursday evening, April 27th, marked the formal closing of this season's work of our Jewish Institute for Adults. Despite the bad weather, a large gathering of men and women assembled in the dining hall and enjoyed a delightful evening.

For the first time in the history of our Institute, recognition was accorded to those who had completed at least three years of study and had taken at least six courses.

Rabbi Levinthal presided at the exercises and spoke of the important role that the Institute has won in the life of our community. Very inspiring addresses were delivered by two members of the Institute faculty, Miss Lillie Rubee and Mrs. Helen Levinthal Lyons.

A Certificate of Achievement, in the form of a diploma, was awarded to the following students: Mrs. Rose Barnett, Mr. Henry Cohen, Mr. Morris Dusks, Miss Jennie R. Finkelstein, Mr. Julian Fuchs, Miss Rebecca Ginsburg, Mrs. Lillian Gottlieb, Mrs. Mollie Goodman, Mrs. Agnes Greenspan, Mrs. Hannah O. Jaffe, Mrs. Frieda Katz, Mrs. Sadie Kaufmann, Mr. I. Kirschenbaum, Mrs. Sarah Klinghoffer, Mrs. Gussie Koppelman, Mrs. Lillian Krebs, Mrs. A. Kratinger, Mrs. Sarah Lesser, Mrs. Mildred Levine, Mrs. Claire Mitrani, Mrs. Sadye Rosen, Mrs. Mollie Rosenbaum, Mrs. Miriam Schiller, Miss Belle Shor, Miss Deborah Stolper, Miss Rose Simon, Mrs. Beatrice Serman and Mrs. Bertha Zirn.

Cantor Rubin Tucker sang, and Miss Blanche Rosenbloom, a leader of the Hebrew singing group of the Thomas Jefferson High School, presented several Palestinian songs.

An interesting feature of the program was a letter read by Dr. Levinthal from Dr. Israel Goldman, rabbi of Temple Emanuel, Providence, R. I., who is the Director of the National Academy for Adult Jewish Studies, with which our In-

stitute is formally connected. We take pleasure in reprinting this communication:

"It is with much pleasure that I have learned of the graduation exercises which your Institute of Jewish Studies for Adults is holding this Thursday evening, April 27th, and I am writing to extend to you, to your associates, and to the men and women who have completed several years of study under your guidance, my heartiest congratulations.

"The National Academy for Adult Jewish Studies regards the Adult Jewish Education Program of the Brooklyn Center as one of the best in the country. It is a source of great gratification to know that in your Institution so much attention is being given to providing Jewish cultural programs and study courses for adults. It is even more significant to know that there are so many people in your Congregation who follow the ancient Jewish tradition of setting aside time for the study of Torah and who take advantage of the programs of study which you have to offer.

"We realize today, more than ever before, that Jewish learning is a life-long process. It begins in childhood and continues as long as life itself. It has been truly said that a man's judgment is no better than his information. If, therefore, we are to be properly equipped to guide our lives as Jews and to direct the destinies of our people, we must be the eternal students who are constantly acquiring new Jewish knowledge and reinterpreting the old.

"In due time we shall issue Certificates of Achievement in Jewish Culture to the men and women who have completed your program of studies. For the present, may I extend to them the greetings of the National Academy for Adult Jewish Studies, together with my personal word of commendation.

"ISRAEL M. GOLDMAN, *Director.*"

## Sunday School Graduation to Take Place Sunday Morning, June 11th

THE annual graduation of our Sunday School will be held in the Center auditorium on Sunday morning, June 11th at 10:30 o'clock promptly.

The Sunday School has had a very successful season with an enlarged enrollment of pupils. The graduating class, which is under the instructorship of Mr. Irvin Rubin, will present a fine program which will be of great interest to the men and women attending this function.

The class consists of ten girls. We trust that not only the pupils but their parents and all the members of the Center interested in Jewish education will be with us to witness these exercises.

## Hebrew School Graduation to Take Place Sunday Morning, June 18th

OUR Center Hebrew School will hold its graduation exercises this year on Sunday morning, June 18th at 10:30 o'clock promptly. A very interesting program is being prepared in which all the members of the class will participate. Medals and prizes will be awarded to the outstanding pupils.

The graduation exercises of our Hebrew School always attract a large audience of interested friends in Jewish education, and we hope that this year, we shall also have many of our members and friends attend these exercises.

The class consists of seventeen boys and five girls and is being prepared for the service by the teacher of the graduation class, Mr. Samuel Edelheit. Rabbi Lewittes, who is in charge of these exercises, joins Rabbi Levinthal in hoping that the members will reserve Sunday morning, June 18th, to be at the Center and to participate in this important event in the life of our Hebrew School.

## Consecration Service To Be Held Shevuoth—Sunday Morning, May 28th

A CLASS of twenty-two girls will compose this year's Consecration Class. A splendid program has been arranged for the special Consecration Service which



will be held in the main synagogue on the first day of Shevuoth, Sunday morning, May 28th.

As in the past years, the regular Holiday Service will be concluded by the cantor promptly at 11:00 o'clock when the program of the Consecration Service will begin.

The class has been under the supervision this year of Mrs. Helen Levinthal Lyons and Miss Gladys Levine.

### School Notes

At the assembly on May 7th, the classes taught by Mrs. Beder presented a brief program describing typical lessons in a classroom.

At the Sunday School assembly, Rabbi Mordecai Lewittes told the story of Akiba and Bar-Kochba.

Dr. Levinthal met with representatives of each class to allocate the funds of the Keren Ami contributed by the students each week. Among the recipients of the funds were organizations such as the United Jewish Appeal, Jewish National Fund, Hebrew University, Histadrut Ivrit, Falashan Jews, Marrano Jews, Yemenite Jews, Jewish Theological Seminary of America, Braille Institute, schools connected with the Denver sanitariums and other worthwhile organizations.

On Sunday, May 14th, a Lag B'Omer outing was arranged for the classes of the Hebrew School. The students went to Prospect Park, where they enjoyed themselves.

### Club Notes

THE Inta-League Boys and the Inta-League Girls are planning a Roof Dance for June. A recent successful activity of the girls' group was the sending of packages to service men for Passover. The girls received thank-you notes from the grateful service men.

The Shomrim basketball team played against a visiting team on May 13, 1944.

The Maccabees took part in the Young Judean Lag B'Omer Maccabiad at Boys High School Athletic Field on Sunday, May 14, 1944. The group was led by Arthur Safier. In a recent essay contest on Jewish themes, Arnold Epstein won a prize of \$2.50 in war stamps.

The Vivalets arranged a mock trial at a recent meeting. Barbara Schwartz was the defendant; Ilse Besman was the district attorney and Rosemary Wolfe was the judge. Harriet Nelson, Marilyn Kar-

lin, Judith Klein and Anita Brown were the jury. The meeting ended with the playing of musical choirs and the singing of Hatikvah.

The Candle-Lights are aiding the Vivalets in the preparation of a variety program for the concluding meeting of the season.

### Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts from the following:

#### *For the Library*

Dr. Abraham Asen

Dr. Israel H. Levinthal

Mr. and Mrs. Louis Halperin presented the Library with a set of "The Jewish Encyclopedia," etc.

#### *Prayer Books and Taleisim*

Samuel Brimberg

Mr. and Mrs. Jack M. Cohen, in honor of the Bar Mitzvah of their son, Marvin, on February 12th

Mr. and Mrs. Simon Gluckstern, in honor of the Bar Mitzvah of their grandson, Burton, on December 11, 1943

### Additions to the Library

THE following books have been added to our Library and are now in circulation:

Strange Fruit—Lillian Smith

Yankee from Olympus—Catherine D. Bowes

Persons and Place—George Santayana Berlin 1943—Vicki Baum

Thomas Jefferson—Adrienne Koch and William Peden

Blessed Be the Meek—Zofia Kossack

A Century of Jewish Life—Ismar Elbogen

Religions of the World—Stefan Zweig

The Idea of Nationalism—Hans Kohn

The Way Our People Lived—W. E. Woodward

### Jewish Welfare Board

#### Campaign for Funds

THE National Jewish Welfare Board is now conducting a campaign to raise over \$1,000,000.00 to finance its war activities for both here and abroad. Our President, Judge Greenberg, has appointed Mr. Julius Leventhal as chairman of a committee to conduct the campaign among the members of the Center. Checks for this worthy cause may be made payable to the Jewish Welfare Board and forwarded to the Brooklyn Jewish Center.

### Brooklyn Jewish Community Council Elects New Officers

AT the fifth annual conference of the Brooklyn Jewish Community Council held Sunday, May 14th at the Brooklyn Jewish Center, Rabbi Israel H. Levinthal was elected Honorary President, having served as the President of the organization since its inception in 1940.

Mr. Harry Zeitz, a member of our Governing Board, succeeds Dr. Levinthal as President of the Council. Mr. Louis J. Gribetz, another Governing Board member and President of the Eastern Parkway Zionist District, is the new Secretary of the organization.

### Gym and Baths Schedule For Memorial Day

THE holiday schedule will prevail in our Gymnasium and Baths Department on Memorial Day, Tuesday, May 30th and will be open for men from 10:00 A.M. to 2:00 P.M. and for boys from 2:00 to 5:00 P.M.

### Gym and Baths Department Closed on Shevuoth

THE Gymnasium and Baths Department will be closed during the Shevuoth holiday, Sunday and Monday, May 28th and 29th.

### Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Samuel Nicoll of 431 Brooklyn Avenue upon the Bar Mitzvah of their sons, Arthur and Stephen, which will be celebrated at the Center this Saturday morning, May 27th.

Our best wishes are also extended to Mr. and Mrs. Jacob Cohen of 1558 Carroll Street upon the Bar Mitzvah of their son, Gerald, which will be held at the Center on Saturday morning, June 3rd.

### Sabbath Services

KINDLING of candles at 8:04 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Bamidbar," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Lecture in Yiddish by Mr. Edelheit—5:00 P.M.

Mincha services at 6:00.

### Daily Services

MORNING services at 8:00 o'clock.

Mincha at 7:30.

## Annual Report of Center Sisterhood

### Covering Activities from September 1943 to May 1944

By MRS. ISADORE LOWENFELD, President

**D**ESPITE the fact that a war is going on and our members are busily engaged in war activities, our Sisterhood has had a fuller year of work and progress than in other years.

We are affiliated with the Women's League of the United Synagogue of America, Federation of Jewish Women's Organizations, Women's Division of the American Jewish Congress, and we give service and funds to many other organizations.

The members of our Sisterhood are the wives of the Center members, and those of you who have not attended our meetings regularly will be interested, we feel sure, in reading this report of our work in the *Review*.

The following is a summation of the reports submitted by the chairmen of the various projects:

**WOMEN'S LEAGUE, UNITED SYNAGOGUE OF AMERICA.** We send delegates and representatives to their meetings and to their various functions throughout the year. The delegates bring back reports and we act upon them. We also contribute to the scholarship fund of the Jewish Theological Seminary.

**FEDERATION OF JEWISH WOMEN'S ORGANIZATIONS.** Here, too, our delegates attend the meetings and bring back reports of community interests. We also participate in some of their functions.

**AMERICAN JEWISH CONGRESS.** As affiliates, we receive various reports and pamphlets, especially regarding legislative matters, and wherever possible we pass resolutions on bills favorable to our people and send them to the proper legislators.

**NEW YORK AND BROOKLYN FEDERATION OF PHILANTHROPIC SOCIETIES, WOMEN'S DIVISION.** Our chairman, Mrs. Wm. I. Siegel, devoted her energies to this project and succeeded in obtaining contributions from 118 of our members, who donated approximately \$6,700. Our Sisterhood also gave a contribution to the Emergency Drive.

**NIGHT OF STARS.** Tickets were

sold through the efforts of our chairman, Mrs. Kalman I. Ostow, and her committee.

**NATIONAL WAR FUND DRIVE.** Mrs. Stephen Rey, chairman, worked most diligently for the success of this campaign. More than \$300 was contributed by the individual members, and an additional \$50 was presented by our treasury.

**AMERICAN RED CROSS WAR FUND EMERGENCY DRIVE.** Through the efforts of our chairman, Mrs. Albert A. Witty, more than \$4,000 was raised, and a gift of \$100 was made by our Sisterhood.

**AMERICAN RED CROSS WAR ACTIVITIES.** Invited by the committee under the chairmanship of Mrs. Maurice Bernhardt, the members of our Sisterhood and their friends have been doing a magnificent job in making surgical dressings, sewing and performing other services. Of course, a great deal more can be done if more members will participate. Tuesdays and Wednesdays are reserved for Red Cross Work at the Center.

**WAR BOND DRIVES.** Mrs. Morris B. Levine and Mrs. Stephen Rey were the co-chairmen of this committee. These drives have been tasks of love as well as of service. Our Sisterhood members and their friends made a substantial contribution toward the success of the fourth War Loan Drive, and as a result, the Center was awarded the fifth prize, a \$50 Bond, in the Abraham & Straus contest in Brooklyn. Up to date more than one million dollars worth of bonds have been sold at the Center.

**UNITED HOSPITAL FUND DRIVE.** The members of our Sisterhood gave their contributions to the women's division of this drive and a treasury gift was given to this fund.

**JEWISH WELFARE BOARD.** Under the chairmanship of Mrs. Albert A. Witty, we not only obtain contributions when the Emergency Drive is on, but we also provide a gift from our treasury. This drive takes place in June. At present many of our members are serving on the War Records service of the Army and Navy committee of the

Jewish Welfare Board. This entails the work of interviewing the families of the men in the armed forces whenever there are war casualties or awards. If any of our members can serve on this committee, please submit your name to our chairman, or to any of the officers.

**RECEPTIONS TO MEN IN SERVICE.** On several occasions last season the basketball teams of the armed forces played the Center team, at which time the Sisterhood members acted as hostesses and invited the daughters of our members to serve refreshments to both teams as well as all the men in uniform.

**PROJECTS.** In order to have funds in our treasury to meet the demands on the Sisterhood, we have two functions a year: our Mother-Daughter Luncheon, and a Theatre Party. Those members who were present at the Luncheon and Musical last November enjoyed a very fine afternoon, and we were financially successful. All will agree that Mrs. Hyman Fried, chairman, Mrs. Morris Levine, Mrs. Joseph Heimowitz and Mrs. Samuel Nicoll, co-chairmen and their committee, did a splendid job.

We are now engaged on our second project, the Theatre Party, which takes place on Monday evening, May 22nd, at the Martin Beck Theatre. The play is one of the most acclaimed productions of the season, "Jacobowsky and the Colonel." Mrs. Isador Fine, chairman and her co-chairmen, Mrs. Hyman Rachmil and Mrs. Albert Witty, are anxious that this party be a huge success. The results will be announced in the next issue of the *Review*.

The following chairmen will have their reports published elsewhere on this page:

Mrs. Herman D. Raabin—Brooklyn Hebrew Home and Hospital for the Aged Bazaar. March 7, 1944.

Mrs. Hyman Fried—Jewish Day for the Blind. May 3, 1944.

Mrs. Louis N. Jaffe—Religious Service Committee.

Mrs. Paul Barnett—Cheer Fund chairman.

Mrs. Morton Klinghoffer—Cultural co-chairman.

**UNITED JEWISH APPEAL.** The committee of which Mrs. Wm. I. Siegel is chairman, is now leading this campaign and thus far we have succeeded in raising upwards of \$5,000. The Sisterhood,



Eastern Parkway group of Hadassah, and the Center Academy are working together on this appeal. Many more pledges and contributions are expected to be made. A complete report will be published in the June issue of the *Review*.

As President, I express my deepest gratitude to my officers, all the chairmen, the committees and to the general membership for the loyalty and co-operation given me this past season. I offer sincere thanks and appreciation to our beloved Rabbi, Dr. Israel H. Levinthal, for his helpful advice and his continued guidance

to our Sisterhood, to our President, Judge Emanuel Greenberg, and to the officers for their assistance; to our own Mr. Joseph Goldberg for his constant readiness to help and advise us at all times, and to the office staff for their co-operation.

I express the hope that when we resume our activities in October many more Sisterhood members of the Center will attend our meetings and join with us, so that we may enlarge the scope of our work and become better acquainted with one another.

comes Bar Mitzvah at the Center. Consecration Services will be held on the first day of Shevuoth, May 28th. The Sisterhood gives each girl in the Consecration Class "A Book of Jewish Thoughts," selected and arranged by the Rev. Dr. Hertz, Chief Rabbi of the British Empire.

Hebrew School graduation will take place in June at the Center. The Sisterhood presents each girl graduate with a copy of the Bible, Our Torah, that priceless treasure, and to each boy Rabbi Hertz's "A Book of Jewish Thoughts."

In closing, I want to thank the Sisterhood for the privilege and honor of being the chairman of Religious Services, and my committee which has so ably served. I also want to thank our President, Mrs. Isador Lowenfeld, for her help and assistance.

What I have written is mere words, but the women and children who come under the influence of the Synagogue know that "it is a Tree of Life" to them that grasp it, and of them that uphold it everyone is rendered happy. It's ways are ways of pleasantness and all its paths lead to peace.

CHEER FUND COMMITTEE, by MRS. PAUL BARNETT, *Chairman*

The Cheer Fund of the Sisterhood is made up of monies received without solicitation from the members in honor of some happy event or in memory of a dear one. The Chairman is always glad to send a card for the Sisterhood to folks who have these celebrations, or to advise families in bereavement of a donation made in memory of one who has passed on. If you have a date in mind for which you wish a card sent, call BU 4-2621.

Since last September we sent gifts overseas to sixty-six of our boys for Purim, and our committee brought gifts to the Home for Incurables for a like amount of children for Chanukah. For Passover we sent packages to two hundred of our own boys, and through the Jewish Welfare Board fifty boys overseas were recipients of gifts from the Sisterhood. Letters received from them in grateful appreciation, give us the inspiration to carry on. Any little happiness given them in such a way helps their morale, and gives us satisfaction in knowing we are doing our bit. We hope to continue to do this as long as is necessary and pray

## REPORTS OF COMMITTEE CHAIRMEN

HOME DAY BAZAAR, by MRS. HERMAN D. RAABIN, *Chairman*

Home Day was celebrated this year at the St. George Hotel on Tuesday, March 7th, under the able guidance of our beloved President, Mrs. Lilian Lowenfeld, our co-chairman, Mrs. Lucy Greenberg and a committee who gave much of their time and effort.

The Brooklyn Hebrew Home and Hospital for the Aged benefited from the day's activity and from the sale of merchandise contributed by members and their friends. \$605.00 was raised.

To Mrs. Lowenfeld, Mrs. Greenberg and my committee, I wish to give my personal thanks for their advice, their encouragement and their co-operation. In these times, when all of us are beset with demands for time, money and effort, such wholehearted response is most commendable. The gratitude of the old folks goes out to everyone who helped make the affair the success it was.

JEWISH DAY FOR THE BLIND, by MR. HYMAN FRIED, *Chairman*

It is with great pleasure that I report the results achieved by the Center Sisterhood on behalf of "Jewish Day for the Blind," which took place on Wednesday, May 3rd at the Hotel St. George.

Through the efforts of Mrs. Benjamin Z. Levitt, co-chairman, and the ladies who graciously volunteered to help with advance sales and the luncheon, we were able to turn over to the blind the sum of \$654.30.

Our sincere thanks to Mrs. Isador Lowenfeld, our Sisterhood President, for her sustained interest and support.

RELIGIOUS SERVICE COMMITTEE, by MRS. LOUIS N. JAFFE, *Chairman*

Sometimes one writes a report under compulsion, but to submit a report as chairman of the Religious Services for the Sisterhood is a grateful task and a pleasure. The discharge of my duties has been a privilege and a source of happiness.

The Sisterhood arranges, through the generosity of our members, a *Kiddush* for the children of the Junior Congregation, on the Sabbath preceding the first day of each month, when the new moon is blessed.

Mothers in Israel are counted among those for whom we pray in the Sabbath Service: "May He bless those who give the lamps for lighting, and wine for *Kiddush* and *Habdalah*, bread to the wayfarers and charity to the poor."

Those of our members who have never been privileged to attend a Children's *Kiddush* cannot understand what they have missed. The shining, eager faces of the children, their bright eyes, their smiles all linger long in one's memory. The little ones, of course, always try to obtain another cookie, and who can refrain from granting their wish? The President of the children's Synagogue makes *Kiddush* and the children say the prayers over the wine and cake. There is a Sabbath spirit in the room that lives with one for the entire week.

The Sisterhood monthly meetings are opened with a prayer by the chairman of the Religious Service Committee. The cultural program is closed with the singing of the national anthem and Hatikvah. A Bible is presented to each boy who be-

for an early peace, that they may all be home with their loved ones again.

From time to time we are called upon also to help various other institutions and are eager to co-operate when possible. Recently we were asked to help in Passover relief for poor families in the neighborhood and aided five such families. May we always be able to give sustenance when requested, for it is in our hearts to do so.

**CULTURAL ACTIVITIES**, by **MRS. MORTON KLINGHOFFER**, *Chairman*

Although Sisterhood needs no incentive to espouse and work for any needy cause, the Program Committee has tried, during the past year, to present the kind of culture which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement. Here, then, in the words of Swinburne, is the essence of culture and its rewards. "There are few delights in any life so high and rare as the subtle and strong delight of sovereign art and poetry; there are none more prone and more sublime. To have the greatest works of any great poet, to have beheld or heard, the greatest works of any great

painter or musician, is a possession added to the best things of life."

Ladies, we have, therefore, tasted of the best things of life, culturally, this past year. We have had the pleasure of hearing good talk and encouraging hopes from our rabbi; we have heard summaries of some of the most timely publications; and we have listened to poetry and music contributed by talented individuals. In line with a common interest in the war effort, Sisterhood has had speakers from the Federal Bureau of Investigation, from the New York State Emergency Nutrition Department and from a local contingent of the WACS, who informed us on current affairs close to the heart of every American citizen. We have commemorated important anniversaries, in poetry and prose, like those of Bialik, Mendelsohn, Maimonides and Tchernichovsky. We have taken due cognizance of each holiday—American and Jewish—instilling in our women a patriotic and national zeal which it is most desirable to possess. "Forgotten Ally," "Hostages," "Reprisal," and "Breathe Upon Thee" were some of the books reviewed. Pianists and singers from our own ranks helped to round out several delightful meetings.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

**BROWN, BENJAMIN**

Res. 832 Linden Blvd.  
Bus. Concessionaire, Same  
Married

*Proposed by Hyman Aaron and Joseph Goldberg*

**DAMSKY, BERNARD**

Res. 1354 East 49th St.  
Bus. Elec. App., 134 Watkins St.  
Married

*Proposed by Milton Chasin and Samuel Schoenfeld*

**DEUTSCH, EDWARD**

Res. 555 Ocean Ave.  
Bus. Underwear, 36 East 31st St.  
Single

*Proposed by Murray Horowitz*

**HORWITZ, I.**

Res. 555 Crown St.  
Bus. Hosiery, 57 Orchard St.

Married

*Proposed by Abe Mann and A. Shapiro*

**LEVINE, BERNARD H.**

Res. 658 Montgomery St.  
Bus. C.P.A., 152 West 42nd St.  
Married

*Proposed by Seymour I. Danziger and Louis Albert*

**SANKIN, HARRY**

Res. 135 Eastern Pkwy.  
Bus. Builder, 26 Court St.  
Married

*Proposed by Nathaniel H. Jackson and Joseph Levy, Jr.*

**SHORIN, J. E.**

Res. 1460 President St.  
Bus. Confections, 134 Broadway  
Married

*Proposed by Samuel Katz*

**SILVERSTEIN, IRVING**

Res. 1710 Carroll St.

Bus. Waste, 4 St. James St.  
Married

*Proposed by Samuel Edelheit WEDEEN, EMANUEL*

Res. 1333 President St.  
Bus. Cotton Goods, 58 White St.  
Married

*Proposed by George Wedeen and Jacob A. Fortunoff*

The following have applied for reinstatement:

**GOLDENBERG, A.**

Res. 748 St. Marks Ave.  
Bus. Importer, 1 East 33rd St.  
Married

*Proposed by Hyman Aaron*

**HECHT, DR. DARWIN**

Res. 1370 President St.  
Bus. Physician, Same  
Married

*Proposed by Louis Halperin*

**MEROVITZ, JESSE Z.**

Res. 500 Ocean Ave.  
Bus. Fertilizer, 492 Scholes St.  
Married

*Proposed by Philip Amster MAURICE BERNHARDT.*

*Chairman, Membership Committee*

### Shevuoth Services

THE Shevuoth services will be held in our Synagogue on Saturday, May 27th, at 8:15 o'clock, Sunday evening, May 28th at 7:00 P.M., and on Sunday and Monday mornings, May 28th and 29th at 8:30 o'clock. Cantor Tucker will officiate on both days.

### Yizkor or Memorial Services for The Dead on Monday, May 29th

MEMBERS will please take note that the Yizkor or Memorial Services for the dead is recited on the second day of Shevuoth, Monday morning, May 29th at about 10:15 o'clock.

### Jacob S. Doner to Speak First Day of Shevuoth

MR. JACOB S. DONER, a member of our Governing Board, will deliver a Talmudical discourse in connection with Shevuoth on Sunday, May 28th at 5:45 P.M.

Due to the intervening Shevuoth and Decoration Day holidays, the weekly Bulletin of the Center will not appear next week on Friday, June 2nd.



## PROGRESS IN ORGANIZING BROOKLYN JEWRY

[Continued from page 3]

its first Honorary President. The delegates, by resolution, expressed their enthusiastic appreciation of his leadership, guidance and labors in behalf of the organization. As its first President he helped to formulate its principles, led it into the activities for which it was formed, and won for it the wholehearted co-operation of all important Jewish leaders and groups in Brooklyn.

The mantle of the new leadership falls on Mr. Harry Zeitz, who, though com-

paratively young in years, has endeared himself to Brooklyn Jewry through his sincere devotion and earnest application to all causes tending to promote our welfare. His speech of acceptance proved that he possesses the breadth of vision required of the Council's leadership, and a real understanding of the larger aims embodied in this organization's program. We wish for him a most successful and fruitful administration. — J. G.

## THE READER'S DIGEST "PALESTINE REPORT"

[Continued from page 4]

alleged Jews certainly do not represent the opinions of the great majority of the Jews.

In his introductory statement Painton presents a picture of the Jew and Arab which would be ludicrous were it not so tragically false. The Jew is presented as having a "world press" and "vast wealth," armed to the teeth with all kinds of weapons and organized to shoot it out with the Arab; whereas the Arab is presented as impotent, unorganized, without a spokesman, and leaning on the British to protect him. The picture of the powerful, wealthy Jew has been debunked so often in leading American periodicals that it is unnecessary to go into it here. The Jew is further represented as follows: "There are three extremist groups, all illegal military organizations. They have fascist manners and fascist uniforms, and are storm troopers. There are also gangs of real outlaws." One would gain the impression that all the Jews in Palestine are members of these three extremist groups. Why doesn't the author state that all the Jewish terrorists in Palestine comprise small groups? On the other hand the author, himself, states, "And it now looks as if he (the Arab) will have support from the surrounding Arab states (witness the hot protests to our State Department by Egypt, Iran and the rest, when somebody introduced a resolution in the Congress to back up the Zionist demand for repeal of the White Paper immigration clause)." It thus appears that the Arab has many powerful States to plead his cause.

Painton reveals his point of view by his flagrant omissions. Why has he not

stated the war record of the Jews of Palestine, which Pierre Van Passen in "The Forgotten Ally" has proven to be heroic and important, whereas the war record of the Arabs consists of non-feasance and misfeasance against the cause of the Allied Nations? Quentin Reynolds, in his latest book, "The Curtain Rises," notes that the Arabs believe that a German victory will promote their interest and an Allied victory will promote the cause of the Jews. Does the cause of civilization and progress mean nothing in this morally insane world? Another flagrant omission is the failure to state the historical, moral and humanitarian reasons for a Jewish State, which are compelling in their logic and justice, particularly at this time when the situation of the Jew in Europe is so desperate.

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## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

⊙

Alpert, Everett, Pvt.  
Brodie, Berton M., Pvt.  
Hecht, Moses B., Pfc.  
Hornick, Morton J., Pvt.  
Kupferman, Saul, Pvt.  
Leibler, Sheldon  
Pressner, Daniel, Pvt.  
Rose, Edward J., Pvt.  
Trigg, Norman, S I/c  
Wedeen, Robert S., Pvt.

⊙

The following is a list of promotions in rank:

Banks, Robert, 1st Lt.  
Citron, Alvin, Ph. M. 2 c  
Lieb, Hamilton, Lt. Sr. Gr.

## THE JEWS OF FRANCE

[Continued from page 11]

Jewish pamphlets sprang up everywhere. The works of Drumont were republished, and the Catholic novelist Bernanos (who later took an anti-fascist attitude during the Spanish War) published a defense of the character and the work of Drumont.

## IV

Anti-Semitism in France was still further intensified when Max Dormoy, Minister of the Interior under Léon Blum, following a dynamite incident, started proceedings against the Cagoullards, a sort of French Ku Klux Klan, in which several of the present leaders of the Vichy government were implicated or questioned. Maurras was condemned to prison. The response of the reactionary Académie Française to this condemnation was to welcome him within its fold, shortly after refusing to admit the great Catholic poet, Claudel, former French ambassador to the United States.

In the course of the summer of 1938, during the period of tension which was ended by the Munich pact, the French anti-Semites, suddenly turned pacifists, carried on a campaign in support of the Hitler declarations in favor of the Germanic minorities of the Sudeten region. In accord with the French press, and influenced by the German Embassy at Paris, the anti-Semitic publications continually printed in its daily or weekly sheets, or placarded on the walls of Paris, this slogan: "We do not wish to die for the Czechoslovakians and the Jews."

In 1939 the anti-Semitic agitation in France and in North Africa, made more acute by the trial of young Herschel Grynszpan, who had assassinated a member of the German Embassy staff in Paris, was such that the Government had to dissolve three Alsatian organizations which were attempting to disturb the good relations between the Alsatians and their Jewish compatriots. General Nogues, French High Commissioner in Morocco, warned the leaders of Moroccan Jewry to take precautions against the actions of "suspicious foreigners" whose purpose was to break off friendly relations between Jews and Arabs.

Finally, to cut short the anti-Semitic agitation, Minister Daladier, on April, 1939, issued a decree which gave to the government as well as to interested

groups the power to act more effectively and with greater speed against those persons who through speech or the press gave vent to acts of defamation or abuse against persons or groups for reasons of race or religion. It is interesting to quote here the preamble to this decree:

"It should be pointed out that such a revision of the Law of July 29, 1881, does not in any way alter the idea of freedom which remains its fundamental principle. It merely aims to align this idea with those ideas which are inseparable from it in the very motto of the Republic. On these grounds, no racial or religious cause should destroy the equality of citizens; no distinction resulting from hereditary circumstances should touch upon the sentiment of fraternity, which unites all the members of the French family."

To this declaration, the last perhaps in which, with regard to the Jewish question, the French democracy solemnly reaffirmed the principles of liberty and racial equality which had been the guiding lights of the Third Republic at its foundation, the Action Française replied with a demand for the dissolution of the "Palestine funds" and the World Jewish Congress on the ground that they were instruments of foreign propaganda.

It was in this stormy atmosphere that war against Germany was declared. The French armies, undermined by twenty years of anti-republican propaganda and bewildered by the cunning manoeuvres of the fifth column, departed for combat against an authoritarian government with which a great number of the chiefs who led them were not unsympathetic.

One may well ask whether those who signed the armistice of 1940 did not do so with a certain involuntary relief, thinking that the opportunity had finally been given them to rid their country of an ideology of institutions, and of a personnel which their class had not ceased combatting since the detested Constitution of 1875, and to take their revenge for the Dreyfus Affair. In any case, the antecedents, the political leanings, the psychology of the signers of the armistice very speedily proved that there was nothing illogical about this hypothesis, which soon was passed from mouth to mouth

in occupied and non-occupied France, and even in those circles which for ten years had most savagely fought against the parties of the left.

On July 17 and on August 16, 1940, laws were passed reinforcing the Decrees of 1938. With certain reservations favorable to certain groups of war veterans and persons who had rendered outstanding services to the country, the exercise of the profession of lawyer, doctor, dentist, pharmacist, and the holding of any public office were thenceforth reserved to those who possessed "French nationality by right of origin, being born of a French father."

Undoubtedly these laws deprived a very great number of Jews who had been naturalized after the end of the last war of their means of existence. But at least it did not designate the Jews specifically, and they found that theoretically they were put upon an equal footing with foreigners of other races and religions. But in the commentaries in the press and radio which accompanied the publication of these laws it was not concealed that the new regulations would strike at numerous Jewish lawyers and doctors who were accused of conducting themselves with less honor and honesty than their French colleagues.

A few days after the armistice, the radio stations of the French Government, when announcing the denationalization of French citizens who had gone to North Africa or England to fight for the defense of the country, stated that most of these persons were "Jews who did not want to share in the troubles of the country, and who had felt themselves more Jewish than French."

But that was not enough for *Action Française* and *Gringoire*, which alone had obtained from the government censorship complete freedom to defame and libel, whereas the publications which defended the Jews, or which did not say "yes" to the government blindly, or which merely dared to print the words "liberty" and "equality," were pitilessly suspended.

On October 8, 1940, the government at last put its cards on the table. It accorded to the *Action Française* the realization of a part of its program, namely, the denationalization *en bloc* of all the Jews of Algeria, who from the status of French citizens with full rights which they had had since the Crémieux decree



were reduced to the level of simple subjects like the Arabs.

This time there was no longer any doubt. The intention was to attack Jews as Jews, and also to destroy one of the foundations of the Republican defense. For not only had the Algerian Jews accepted for seventy years the laws, customs, and traditions of France, as well as having been the most faithful supporters of the French language and culture in North Africa, but in their votes they had always been the allies of the parties of the left against the reactionary elements which had several times attempted to plant in Algeria the abusive polemics and the violent proceedings of the *Libre Parole* and the *Action Française*.

Soon after, the Official Journal of October 18, 1940, made public a law issued on the third of the same month. Jews were excluded from all large offices of the State, from all courts and tribunals of justice, from the teaching body, and from the rank of officer of the land, sea, and air forces. They were similarly forbidden to hold the positions of directors, general secretaries, or inspector generals of the ministries, of governors of the colonies, and every kind of position in the police.


A great number of private situations also were closed to them, in particular in the press, where they no longer could exercise the functions of directors or even editors except in publications which were "strictly scientific." In the cinema and in the theatre they were barred from the majority of the executive and producing positions. As to the radio, they could no longer act as directors, administrators, or managers. Lastly, in the liberal professions, it was announced that a *numerus clausus* was in preparation.

The same number of the Official Journal published another law, declaring that: "foreigners of the Jewish race without means might be interned in special camps by decision of the prefect of the *département* of their residence."

*The concluding installment of "The Jews of France" will appear next month.*

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

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